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ENGLISH SOCIAL MOVEMENTS. By Robert Archey Woods, Lecturer at Andover Seminary, Boston. London: Swan Sonnenschein & Co., 1892. Pp. vii, 277.

This book seems to be primarily intended for Americans, whom it invites to "watch closely the remarkable progress England is making" in the remedying of her social conditions; but probably many persons in England may gain some information from its pages. A wide and careful survey is made of the chief English social movements which have shown some distinctive activity during the last ten years. The old and new trade-unions, workingmen's clubs and friendly societies, co-operation, the various socialistic organizations, university settlements, university extension, and the social work of religious bodies and of charitable and philanthropic societies, are dealt with in connected form. The book is descriptive and sympathetic, rather than critical. It is inevitable in a work of the kind that supplementary material would be necessary to bring the account down to date, even for the comparatively short period that has passed since the book was written. For example, the formation of two local Fabian societies is mentioned on page 61; but by May 9, 1892, forty-two had been formed.

Is it worth while to call attention to one or two slight errors? We in England do not speak of "graduates" of Cheltenham Ladies' College (p. 110); and Professor A. R. Wallace, the author of "Darwinism," spells his "Russel" with one l (p. 67). A little scepticism may be felt on this side of the Atlantic about the story of Mr. John Morley and Mr. Sidney Webb (p. 57).

The author points to the university extension system as "the most promising means of bringing the fruits of culture to the workers," who have "the desire at least that those who follow them may come into privileges which they themselves have failed of." He also looks with well-grounded hope to the increasing number of university men who incline to be specialists in political and social science.

The author's point of view is sufficiently illustrated from the following remarks, which occur in the concluding pages of his book, and which probably meet with such general agreement as to call for little comment: "There is a deep unity which binds the social movements together." "Already the large activities of the English people are beginning to run according to the lines of a real social organism. . . . From the old universities are going out efforts which unmistakably suggest the nation organized for culture. The House of Commons and the city governments express more closely every year the public interests of all the people. Out of the toiling majority there comes a great impulsive rising which shows that the period of confusion and chaos in the industry of the nation is almost at an end."

Perhaps little more is possible or desirable in our time than a continuance of these specialized social activities in their implicit relations,—relations which will gradually become clearer. Even the philosophic effort "to see life steadily and to see it whole" scarcely escapes the characteristic of a specialized interest, and claims the concentrated labor of experts. When will there arise from the people the common breath of a religion which will be a new philosophy of life transfused into poetry?

T. F. HUSBAND.